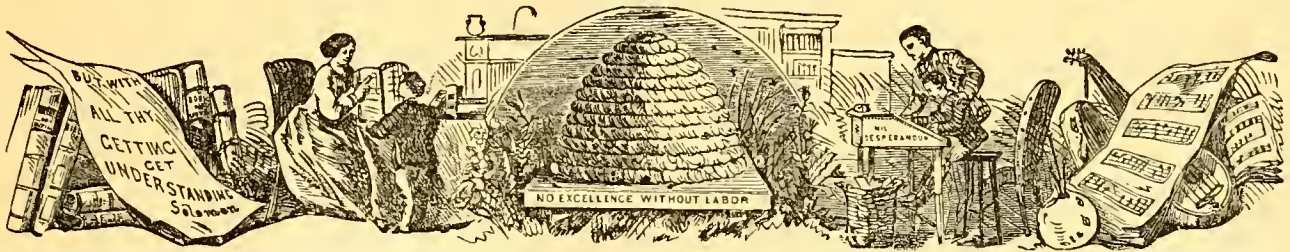


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 9.

THE COBRA DI CAPELLO AND ICHNEUMON.

THE antipathy that exists between the Ichneumon and the Cobra di Capello is, like that between many other animals, a well-ascertained fact in natural history. If the Ichneumon, whether in wood or field, meet the hated and dangerous reptile, they neither of them retire, but the serpent raises itself upon its tail in order to observe its enemy. Its eyes, gleaming like two rubies, appear as if starting from its head. The Ichneumon, which in India attains the size of a squirrel, alarmed by this menacing attitude, runs several times around its adversary, but at the distance of two or three paces off. Meanwhile the serpent, continuing to keep his eyes fixed upon it, turns itself round and round upon its tail, as upon a pivot, hisses and stretches its sharply-pointed tongue out from its foaming mouth.

At length, weary with their combat, the antagonists pause to rest. They then spring upon one another again, and re-commence battle with renewed violence. The Ichneumon receives a bite, and from that moment seems no longer to think of his enemy, who lies coiled around him, but with a slight hold. He runs off, and carries the entangled snake with him, but presently makes a halt, and eats certain herbs which are well known to him, and which act as antidotes against the poison of the Cobra. He then begins the fight anew, throws himself on the ground, tires out the serpent, who at length lets him go, and he then bites off the reptile's head.

There is something very singular in the attitude of this serpent, when we consider that it is without limbs, for it stands erect and ready to strike at its foe as securely and certainly as if possessed of feet and arms. This is one of the peculiarities of the true serpent, which, although it may appear to be very imperfectly formed, by comparison with other animals, is as perfect in its parts and as well adapted to its habits and sphere as the highest order of animals. Naturalists have delighted in narrating its capabilities, which are worthy of note by all: a creature without limbs to be able to

climb, swim, leap, strike; without hands or talons to outwrestle the most powerful, and crush the tiger in its folds; to be able to lift up its prey by its folds to its gaping mouth, and all these operations performed by the movements of the spinal column alone, aided by its movable ribs, is indeed wonderful.

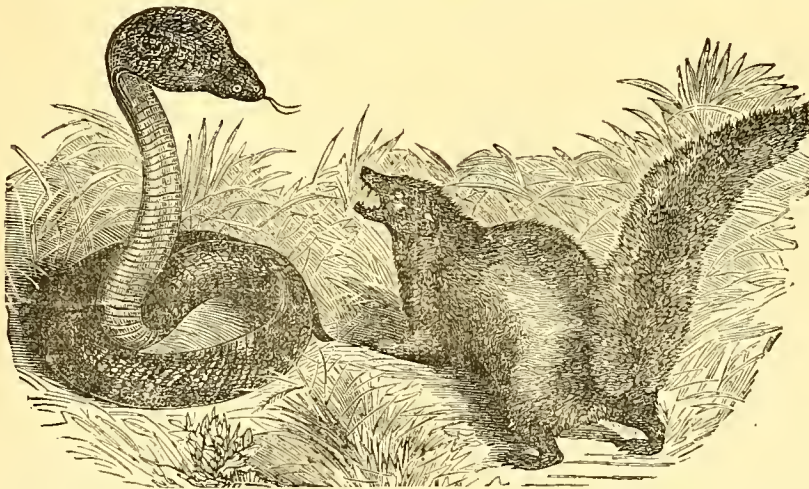
Much could be said that would be exceedingly entertaining and instructive about the structure of the serpent in its head and different parts of the body, that would show that, low as this animal is in the scale of creation, it has been cared for and is specially adapted to its prone position, which is alluded to in the words, "Upon thy belly thou shalt go;" but lack of space precludes our going thus into details at the present

time; so our readers will have to be satisfied with examining the picture and noting the hooded head, forked tongue and dangerous appearance of the venomous reptile; and at the same time they may congratulate themselves on being so far removed from the deadly haunts of the Cobra.

Mr. Ichneumon has gained the victory, and has given us evidence that even among the lower animals "knowledge is power." All that we may regret is that we know so little about the use of herbs that are a specific remedy against the serpent of our country—the rattle-snake. No doubt we have remedies among the herbs, which may yet be discovered, there is an old adage: "every bane has its antidote."

TAKE heed how you disguise your natural character, and imitate others. Adhere to nature, if you desire to please, for whatever is fictitious and affected, is always insipid and disgusting.

No sword cuts so fiercely as an evil tongue.



Old America.

BY G. M. O.

(Continued.)

THE MEXICAN CALENDAR.

THE abbe Don Lorenzo Hervas, having read the work of Clavigero, when in manuscript, made some curious and learned observations on the old Toltec calendar, and communicated them to the author of the Mexican history in a letter dated July 31, 1780. We will give a few extracts from the learned abbe's epistle:

"The year and century have, from time immemorial, been regulated by the Mexicans with a degree of intelligence which does not at all correspond with their arts and sciences. In them they were certainly extremely inferior to the Greeks or Romans; but the discernment which appears in their calendar equals that of the cultivated nations. Hence we ought to imagine that this calendar has not been the discovery of the Mexicans, but a communication from some more enlightened people; and as the last are not to be found in America, we must seek for them elsewhere in Asia or in Egypt. The Mexican year began upon the twenty-sixth of February, a day celebrated in the era of Nabonassar, which was fixed by the Egyptians 747 years before the Christian era; for the beginning of their month—'Toth' corresponded with the meridian of the same day. If those priests fixed also upon this day as an epoch, because it was celebrated in Egypt, we have there the Mexican calendar agreeing with the Egyptian. But independent of this, it is certain that the Mexican calendar conformed greatly with the Egyptian. . . . Boturini determines by the Mexican paintings the year of the confusion of tongues, and the years of the creation of the world, which determination appears not to be difficult. As the eclipses are noted in the Mexican paintings, there is not a doubt but the true epoch of chronology may be obtained from them. Respecting the symbols of the Mexican months and year, they discover ideas entirely conformable with those of the ancient Egyptians. The latter distinguished, as appears from their monuments, each month or part of the zodiac, where the sun stood, with characteristic figures of that which happened in every season of the year. Therefore, we see the signs of Aries, Taurus, and the two young goats (which now are Gemini), used to mark the months of the birth of those animals; the signs of Cancer, Leo, and Virgo, with the ear of corn, for those months in which the sun goes backward like a crab, in which there is greater heat, and in which the harvests are reaped. The sign of the scorpion (which in the Egyptian sphere occupies the space which at present is occupied by the sign Libra), and that of Sagittarius, in the months of virulent, contagious distempers, and the chase; and lastly, the signs of Capricorn, Aquarius and Pisces, in those months in which the sun begins to ascend—in which it rains much and in which there is abundant fishing. These ideas at least are similar to those which the Mexicans associated with their clime. They called their first month 'Acahualco,' that is the cessation of the waters, which began on the twenty-sixth of February, and they symbolized this month by a house, with the figure of water above it; they gave also to the same month the name 'Quahuitlehua,' that is the moving or budding of trees. The Mexicans

afterwards distinguished their first month by two names, of which the first, "Acahualco," or the cessation of the waters, did not correspond with their climate, where the rains came in October; but it agrees with northern climes of America, from whence their ancestors (Toltecs) came; and from that the origin of this name appears evidently very ancient. The second name, that is "Quahuitlehua," or the budding of the trees, agrees much with the word "Kimath," used by Job to signify the pleiades (chap. ix verse 9) which in his time announced the spring, when the trees begin to move. The symbol of the second Mexican month was a pavilion, which indicated the great heat prevalent in Mexico in April, before the rains of May came on. The symbol of the third month was a bird which appeared at that time. The twelfth and thirteenth months had for their symbol the plant 'pactli,' which springs up and matures in these months. The fourteenth month was expressed by a cord and a hand which pulled it, expressive of the binding power of the cold in that month, which is January, and to this same circumstance the name 'Tititl,' which they gave it alludes. The constellation 'Kesi,' of which Job speaks to signify winter, signifies in the Arabic root (which is Kesi) to be cold and asleep, and in the text of Job it is read, 'Couldst thou break the cords or ties of Kesi?' The symbol for the Mexican century convinces me that it is the same which the ancient Egyptians and Chaldeans had. In the Mexican symbol we see the sun as it were eclipsed by the moon, and surrounded with a serpent which makes four twists, and embraces the four periods of thirteen years. This very idea of the serpent with the sun has, from time immemorial, in the world, signified the periodical or annual course of the sun. The Egyptians more particularly agree with the Mexicans; for to symbolize the sun they employed a circle with one or two serpents, but still more the ancient Persians, among whom their 'Mitra's' was symbolized by a sun and a serpent. There is no doubt that the symbol of the serpent is a thing totally arbitrary to signify the sun, with which it has no physical relation; wherefore then, I ask, have so many nations dispersed over the globe, and of which some have had no reciprocal intercourse, unless in the first ages after the deluge agreed in using one same symbol, and chose to express by it the same object. When we find the word 'sacco' in the Hebrew, Greek, Teutonic, Latin languages, etc., it obliges us to believe that it belongs to the primitive language of man after the deluge, and when we see one same arbitrary symbol, signifying the sun and his course, used by the Mexicans, the Chinese, the ancient Egyptians and Persians, does it not prompt us to believe the real origin of it was in the time of Noah, or the first men after the deluge? This fair conclusion is strongly confirmed by the Chiapanese calendar (which is totally Mexican), in which the Chiapanese, according to De la Vega, bishop of Chiapa, in his preface to his synodal constitutions, put forth the first symbol or name of the first year of the century, as 'Votan,' nephew of him who built a wall up to heaven, and gave to men the languages which they now speak."

Humboldt has devoted several pages of his "Researches in America" in describing the similarity which exists between the Chinese, Japanese, Calmucks, Moguls, and other Tartar nations, also the Egyptians, Babylonians, Persians, Phœnicians, Greeks, Romans, Hebrews, and ancient Celtic nations of Europe with the Mexicans in their representations of astrology, astronomy, and divisions of time. For his interesting and minute description of the Aztec calendar stone the reader is referred to the edition of his Researches Vol. I, translated by Williams.

In the centre of the stone is sculptured the god "Tonatiuh," (the sun) opening his mouth. This yawning mouth is like the image "Kala," or Time, a divinity of Hindostan. Its meaning denotes that Tonatiuh, or time, devours the world, days, months, years, as fast as they come. The same figure or image, under the name "Moloch," was used by the Phœnicians. Humboldt says the Mexicans have evidently followed the Persians in the division of time, judging from the figures carved on the calendar stone. The Persians flourished fifteen hundred years before Christ.

(To be Continued.)

WORLD-MAKING.

BY BETH.

How worlds are made, has been a subject of speculation from a very early period; the various cosmogonies are the hypotheses by which men have sought to satisfy curiosity which has been common to perhaps all of our race. In recent times men have had recourse to methods entirely different to those formerly pursued. They have sought information from the earth itself, by examining its rocks, to see how they were made, the order in which they were brought into existence, and the kind of beings that lived upon the earth when the various rocks were formed. In their investigations a large number of facts have been brought to light that have shown the condition of the earth, in its atmosphere, in the amount of light shining upon the earth, and the kind of life existing at different periods in the earth's history.

The great advantage of making inquiry of the earth itself as to the way in which it was made is that the answers given will be truthful, if correctly interpreted. Besides this, every fresh fact brought to light will confirm and elucidate other facts discovered. It is true there may appear to be contradictions at times, but they will be explained away as fresh facts present themselves.

Only quite recently it has been found that rocks are being made precisely of the same kind as those that have been looked upon as the very first rocks that were formed, or supposed to have been formed-rocks, which for convenience in referring to them, were called "Primary;" and, because no trace of organic structure, such as fossils, were found in them, were called "Azoic," a word which simply means "without life." To discover that rocks are being formed by the agency of microscopic plants and animals; that are filling up the existing seas with silicious or flinty, cretaceous or chalky or lime-like, and clayey sediments, such as may have formed the entire crust of the earth, is calculated to throw much light upon the history of the earth and the process of world-making.

It appears that at this very time, in the Polar regions, immense beds of silicious rocks are being formed by the agency of minute life, rocks that resemble the earliest geological strata. Then, in warmer regions rocks are being formed by the subsidence of calcareous matter, by which a chalk or limestone stratification is being made. At very great depths in the ocean this kind of formation does not appear possible, as by some unknown process, probably by the lime matter being redissolved in the water, only clay containing iron, oxide remains, which would form a rock in every respect like the red clay formation of the earth's crust.

By these great discoveries some geologists are rather disconcerted, because they do not agree with existing theories, and

make the earth's history go back into a more remote period than was supposed. Some who are predisposed to question the divine origin of the earth are even more disposed to doubt. The truth is, the discovery of these new facts is rather in favor of the Mosaic account, in which vast epochs and results are spoken of, rather than the time that elapsed and a detailed account of the order of creation given.

It is no new discovery that chalk is of organic origin, and the same has been suspected in relation to the entire mass of the limestone rocks. Marble is only lime rock changed by heat. The quartzite are sand-rocks of silicious origin, changed in a similar manner. Even granites and similar rocks have been thought to be metamorphic, a grand word which means "changed in shape" or condition, which has generally been done by heat.

How much do these discoveries by such accurate observers as we have in these days, simplify the operations by which worlds are formed! This does not explain all the causes that have been operating to make this beautiful world in which we live. There are changes by the action of fire as well as water; volcanic and eruptive operations by reason of internal heat, and the influence of the atmosphere as affected by the heat of the sun's rays, have also to be taken into account; also the effects produced by high mountain ranges and climatic influences.

Of this we may rest assured: the process of world-making will not be learned without reading nature's own record, which is written in the rocks; to understand the ancient characters there written we may notice the records being made to-day. This is what is being done by Professor Thompson and other scientists; and, if it does make old mother earth a few centuries older, never mind, it gives us more insight into the methods of world-making.

(To be Continued.)

A VENERABLE TREE TOAD.—At Lexington, Ky., a short time ago, a remarkable discovery of a living frog in the heart of a large tree was made. A section of a sycamore tree, four feet in diameter and three feet wide, intended for a butcher's block, was cut in two equal sections with a cross-cut saw, thus making two blocks of the same size. In the centre of the tree an irregular fissure was discovered which measured six inches in length and three-eighths of an inch in width, and extended into each block. One of the blocks was placed upon its end, the newly cut surface being uppermost. One of the workmen, happening to look into the narrow crack, noticed the green and slimy surface of what he supposed was a snake. Having procured a small stick, he thrust it into the orifice, when a green frog jumped out, and fell, apparently lifeless, upon the surface of the block. In a few moments it commenced to breathe. The pulsations of the blood could be plainly seen on the under surface of the throat, and it soon revived. It was placed in a glass jar, half filled with water, when it immediately climbed up the slippery surface and stuck to the side of the glass, where it could be plainly observed. Its back was dark green, and the under part of the body was of a pale blue, like the colorless appearance of vegetables which have grown in a dark cellar. It was about three inches in length, and was evidently a tree frog (*rana hyla*). At latest reports it was still alive and made the nights melodious with its singing.

To accuse another who is not present to answer for himself is mean, sneaking, cowardly, and base.

RUSSIAN BRISTLES.

THE sources of the vast majority of the bristles of commerce are the interminable forests of northern Russia. Here for thousands of miles in extent, the land is covered with wood—pine—trees, larches, oaks, beeches, rowans, and other cone, mast, acorn, and berrybearing trees, the fruits of which form a delicious diet for swine, which in a sort of halfwild state, and more or less under the surveillance of swineherds, swarm in prodigious numbers. It need not be supposed that all these swarms surrender their bristles to the bristle-merchant. The pigs under culture for the bristle-crop are mostly a privileged race that pasture near the great tallow-factories in Russia, where the animals reared too far from the habitations of men to be consumed for human food, are boiled down for the sake of their fat. The swine are fed on the refuse of the tallow-houses at certain seasons, and become in prime condition after a few months' feeding. The bristle harvest is reaped, or rather is uprooted, in the summer, by a process which reminds one of the quill-plucking of the Lincolnshire geese, but which it is really not so cruel as it appears at first view. When the animals are well fattened after months of unlimited feasting, and their bristles are in the finest order, they have to compensate their hosts for their entertainment. They are then driven in multitudes into a kind of kraal, or fenced enclosure, where they are crowded as thickly together as they can stand, and perhaps rather more so. Here, by dint of kicking, striving, struggling, and scrambling together, they are sure to get considerably heated, in which feverish condition they are seized by the pluckers, who have then but little difficulty in pulling up the bristles by the roots. This is no sooner accomplished than the piggy is allowed to regain his liberty, and scampers off again in his pasture. The spectacle is not a very delightful one, as may be imagined, nor is the extemporaneous concert improvised on the occasion very agreeable to the ear. That the bristle-harvest is really reaped in this way any one may satisfy himself by inspecting a consignment of undressed bristles before they have passed through any cleansing or purifying process. He will see that the stiff hairs have been forcibly dragged up by the roots, and he will see further, in the case of Siberian bristles, that together with the roots of the stiff hair there has been torn away no inconsiderable portion of the softer wool which by a kind of provision of nature underlies the bristles of the severe north.

REMARKABLE ESCAPE.

A LONDON paper has the following: a ship some time ago arrived at Bristol, after a successful Pacific whaling voyage. The ship was the *West wing*, commanded by Captain Parker, who met with a most perilous adventure during his cruise, and which came very near costing him his life.

It seems that Capt. Parker was out from his ship, with a boat's crew chasing a whale, and, having fastened his harpoons to the creature, it dived, as usual, and the line, coiled in the bows of the boat, began to round out, with lightning speed, as the monster sunk to the bottom of the ocean. At this critical juncture Captain Parker went to the forward part of the boat to be sure that there was no "twist" in the rope to prevent its "working clear." The line was running out with such rapidity as to cause smoke to arise from the woodwork of the boat, and the captain threw water, as is the custom, upon the spot. By some unlucky lurch of the boat he was canted

from his position, and he naturally threw up his left hand to prevent himself from falling, but in doing so, he unfortunately placed it so that the rope coiled about his wrist, and he was overboard and out of sight in an instant.

He was perfectly conscious while he was rushing down, head foremost, and with an incredible swiftness, and it appeared to him that his arm would be torn from its socket, so great was the resistance of the water. During these awful moments he was well aware of his perilous situation, and that his only chance for life was to cut the line. But how could he do this? He could not move his right arm from his side to which it was so closely pressed by the force of the element through which he was being drawn. The pressure on his brain grew more and more terrible, and a roaring as of thunder sounded in his ears. He opened his eyes for a single instant, and it seemed as though a stream of fire was passing before them. And now came that inevitable activity of the brain which characterizes all such perilous situations, where one's whole life seems to pass in review in an instant of time! But the captain was a very practical man, cool and courageous always, and consequently still self-possessed.

He began to struggle with all his muscular power to reach the knife which he wore in his belt. He felt that he was growing weaker every instant, and it was now or never with him, though we should say, parenthetically, that what takes so long to describe occurred in time that was reckoned by seconds rather than minutes. Oh, if he could but command his right hand for one stroke upon that fatal line! Now his heart began to fail him. He did not absolutely despair, but his brain reeled, his nerves seemed to relax their tension, light and darkness appeared to alternate before his eye-balls, and his head felt as though compressed in an iron vice. Were these his last moments? He thought in spite of the agonizing pain he endured he would make one more brave effort.

The line providentially slackened for a second; he reached his knife, and as quick as thought it elf, as the rope became tight again, the keen edge of the blade was upon it, and by a desperate effort of his arm it became severed. He was freed, and then commenced his upward passage, caused by the natural buoyancy of the human body. After this he only remembered a feeling of suffocation, a gurgling spasm, and all was over, until he awoke to an agonizing pain of reviving consciousness, in the arms of his boat's crew. Truly one of the most remarkable escapes from death on record.

THE EYE OF AN EAGLE.

THE eyes of all birds have a peculiarity of structure, which enables them to see near and distant objects equally well, and this wonderful power is carried to the greatest perfection in the bird of prey. When we recollect that an eagle will ascend more than a mile in perpendicular height, and from that enormous elevation will perceive its unsuspecting prey, and pounce upon it with unerring certainty; and when we see the same bird scrutinizing with almost microscopic nicety an object close at hand, we shall at once perceive that he possesses a power of accommodating his sight to distance in a manner to which our eye is unfitted, and of which it is totally incapable.

If we take a printed page, we shall find that there is some particular distance, probably ten inches, at which we can read the words and see each letter with perfect distinctness; but if we move the page to a distance of forty inches, or bring it within a distance of five inches, we shall find it impossible to

read it at all. A scientific man would, therefore, call ten inches the focus or focal distance of our eyes. We cannot alter this focus except by the aid of spectacles. But an eagle has the power of altering the focus of his eye just as he pleases; he has only to look at an object at the distance of two feet or two miles in order to see it with perfect distinctness. Of course the eagle knows nothing of the wonderful contrivance which God has supplied for his accommodation; he employs it instinctively, and because he cannot help it. The ball of his eye is surrounded by fifteen little plates, called sclerotic bones; they form a complete ring, and their edges slightly overlap each other. When he looks at a distant object, this little circle of bones expands, and the ball of the eye, being relieved from the pressure becomes flatter; and when he looks at a very near object, the little bones press together, and the ball of the eye is thus squeezed into a rounder or more convex form. The effect is very familiar to everybody; a person with very round eyes is near-sighted, and only sees clearly an object that is close to him; and a person with flat eyes, as in old age, can see nothing clearly except at a distance; the eagle, by the mere will, can make his eyes round or flat, and see with equal clearness at any distance.

A NOBLE WIFE.

DURING the revolution in Poland which followed the revolution of Thaddeus Kosciuszko, many of the truest and best of the sons of that ill-fated country were forced to flee for their lives, forsaking home and friends. Of those who had been most eager for the liberty of Poland, and most bitter in the enmity against Russia and Prussia was Michael Sobieski, whose ancestor had been king a hundred and fifty years before.

Sobieski had three sons in the patriot rank, and father and sons had been of those who had persisted in what the Russians had been pleased to term rebellion, and a price had been set upon their heads.

The Archduke Constantine was eager to apprehend Michael Sobieski, and learning that the wife of the Polish hero was at home in Cracow, he waited upon her.

"Madam," he said, speaking politely, for the lady was beautiful and queenly. "I think you know where your husband and sons are hiding?"

"I know, sir."

"If you will tell me where your husband is, your sons shall be pardoned."

"And I shall be safe?"

"Yes, madam, I swear it. Tell me where your husband is concealed, and both you and your sons shall be safe and unharmed."

"Then, sir," answered the noble woman, rising with dignity sublime, and laying her hand upon her bosom, "he lies concealed here—in the heart of his wife—and you will have to tear th's heart out to find him."

Tyrant as he was, the Archduke admired the answer, and the spirit which had inspired it, and deeming the will of such a woman worth securing, he forthwith published a full pardon of the father and the sons.

A SPIDER'S BRIDGE.

A WRITER in *Hearth and Home* says: "One chilly day I was left alone, and after I was tired of reading Robinson Crusoe, I caught a spider and brought him into the house to play with. Funny kind of playmate, wasn't it? Well, I took a wash-basin and fastened up a stick in it like a liberty pole or a vessel's mast, and then poured in water enough to turn the mast into an island for my spider, whom I named Crusoe and put on the mast. As soon as he was fairly cast away he anxiously commenced running around to find the road to the mainland. He'd scamper down the mast to the water, stick out a foot, get it wet, shake it, run around the stick, and try the other side, and then run back up to the top again. Pretty soon it became a serious matter with Mr. Robinson; and he sat down to think it over. As in a moment he acted as if he wanted to shout for a boat, and was afraid he was going to be hungry, I put a little molasses on a stick. A fly came, but Crusoe wasn't hungry for flies just then. He was home-sick for his web in the corner of the wood-shed. He went slowly down the pole to the water and touched it all around, shaking his feet like pussy when she wets her stockings in the grass, and suddenly a thought appeared to strike him. Up he went like a rocket to the top, and commenced playing circus. He held one foot in the air, then another, and turned around two or three times. He got excited and nearly stood on his head before I found out what he knew, and that was this, that the draft air made by the fire would carry a line ashore on which he could escape from his desert island. He pushed out a web that went floating in the air until it caught on the table. Then he hauled on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashore. I thought he had earned his liberty, so I put him back in his wood-shed again."

SUNDAY LESSONS. FOR LITTLE LEARNERS.

ON THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON IX

Q.—While he was praying was the room dark?

A.—Yes, at first, but it soon got as light as day.

Q.—What happened then?

A.—The angel came and stood by his bed side.

Q.—What kind of clothes did the angel have on?

A.—A white robe.

Q.—Could Joseph Smith see any part of the angel's body?

A.—Yes, his feet, hands, head and neck.

Q.—How did he feel when such a stranger came into his room?

A.—He was afraid at first.

Q.—What did the angel say that made Joseph feel better?

A.—He said "I am a messenger sent from God."

Q.—What was he sent to Joseph Smith for?

A.—To tell him his prayer was heard and his sins pardoned.

Q.—What else did the angel say?

A.—He said that God had chosen him to do a great work.

Q.—What else?

A.—That his name should be spoken about for good and evil.

Q.—Where?

A.—Among all the nations of the earth.

Q.—Did the angel say anything about the fulness of the Gospel?

A.—Yes, he said it would soon be revealed and preached in power.

Q.—Did he tell him anything about the Indians?

A.—Yes, and who their fathers were.

As charity covers, so modesty prevents a multitude of sins.

In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints which, if properly applied, would remove the cause.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, MAY 1, 1875.

EDITORIAL THOUGHTS.

SHALL we say that children are habitually tempted to tell lies by the way they are governed? Such a statement may seem a hard one, yet, in many instances, it is too true. The discipline of children is frequently of such a character that it amounts to a premium on lying. Many parents who hate falsehood, and who are pained and shocked by their children telling them untruths, are themselves the chief causes of the evil they deplore.

In common with the race to which they belong, children dread pain and seek to avoid it. Many parents and teachers, knowing how powerful a dread this is, appeal to it to hold children in check. They threaten the children with the rod, if they do such and such things. This is impressed upon the minds of the little ones with such distinctness that they cannot forget it, and what is the result? If by accident or forgetfulness a child thus trained is guilty of an act likely to call forth condemnation or punishment, its instinct prompts it to avoid the threatened pain by resorting to evasion and falsehood. The threats of punishment which it has so often received are an inducement to conceal the truth. The temptation in the case of a child who is of a conscientious nature, is often a severe one; it struggles to resist it; but the dread of the anger of the parent or the teacher, which it knows it is sure to meet, as well as the degrading punishment it will receive, prevails. The child lies and escapes. It did not wish to lie; but it did not wish to be scolded and flogged. The unwise parent or teacher, by his threats, made it to the child's interest to lie. And is the child the only one to blame in such a case? The appeal to the rod is an appeal to brute force. Other influences are abandoned. The child cannot resist the strength of the parent or the teacher. It cannot fight and escape by a battle. When matters get that far the child knows its fate. Being the weaker, the whipping is inevitable. But it may escape by strategy. Strategy, under such circumstances, is the natural resort of the weak. It meets brutality by deception. If the lies be cunningly framed and well told, the child escapes. When it gets into another scrape, it resorts again to falsehood. It taxes its brain to frame plausible lies, the result is, that with such training, children, in many instances, are turned out most accomplished liars. Practice enables them to frame ingenious lies, to stick to them and to look persons to whom they tell them in the face without blanching. And yet parents sorrow over the dreadful habit of lying into which their children have fallen, and wonder from whom they can have inherited such a tendency. They do not think that the very means which they adopt to prevent their children from becoming liars, is the chief cause of their being such.

Corporal punishment should seldom be resorted to. It is a powerful incentive to falsehood. Abandon it, and appeal to higher motives, and increased truthfulness of character among

children will be manifest. Appeal to children's honor, let them know that their word is to be trusted and self-respect is developed, and it will be found that children will rarely stoop to deception. Let a child understand that the readiest way to reach a parent's heart and confidence is to tell the truth, no matter how great the wrong may be which it has committed, and the temptation to concealment by falsehood will be wonderfully lessened. The fear of losing the favor of a parent or of a person whom they love and respect has a powerful effect upon the nature of many children. They dislike to forfeit their esteem. To maintain their good opinion they will sometimes conceal their words or actions, and not give a truthful account of them. Such children need watching. Pains should be taken to strengthen their moral courage, to show them that perfect truthfulness is the only true foundation upon which genuine respect and love can be based. When they once learn this, the temptation to conceal, evade or deceive, is overcome. The lack of moral courage is one of the greatest faults among men. A close observer of mankind cannot but be surprised at the rareness of this quality. Physical courage is much more general. Even the Latter-day Saints, who of all people in the world have been conspicuous for their moral courage, do not possess this desirable quality to the extent that they ought. This, we imagine, is largely due to our training and education. This quality should be cultivated in our children; and to do this properly we must avoid the errors into which our fathers fell by inheritance. One of the highest evidences of the possession of moral courage is perfect truthfulness—a willingness to endure all the consequences of a certain course, whether that course be confined to words or to deeds. A man possessed of true moral courage never shrinks from the full expression of his views, or a manly or outspoken defence of his actions. He must be prompted in speaking and acting by conscientious motives, and be equally conscientious in avowing and defending his words and actions, subject always, of course, to the correction of those possessing greater wisdom and proper authority.

MORE EXCAVATIONS AT POMPEII.—A correspondent, writing from Naples, April 2d, says:

On last Friday there was an excavation in the presence of the Minister of the Royal Household, when a wonderful discovery was made. It was a kitchen that was disinterred, and on one of the *forcelli*—small square holes or fireplace, such as are in use in the present day, and are fed with charcoal—was found a copper vessel supported by a tripod. The vessel or saucepan was hermetically closed, and incrustated all over with *lapilli*, so that it required considerable force to open it. But how great was the surprise of those present to find that it was nearly full of water! The interior of the vessel presented no signs of oxidation, so that no one hesitated to taste the water, when it was found perfectly sweet and good. Pompeii, which has enriched us, after a lapse of nearly two thousand years, with jewels, and paintings and sculptured marbles, which has almost supplied our tables with bread and honey, eggs and figs and a variety of other luxuries, has now slaked our thirst for water, deposited so far back as the reign of Titus, and by one of the victims, perhaps, of the fires of Vesuvius. How curious are these revelations of the inner life of a people long since moldered into ashes!

SCANDAL is a bit of false money, and he who passes it is frequently as bad as he who originally utters it.

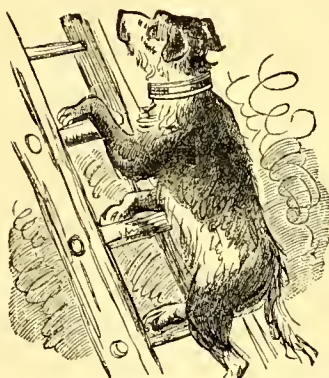
THE FIREMAN'S LITTLE DOG "BOB".

LITTLE Bob, whose likeness we present, is one of the best known dogs in London. His master is foreman of a fire company, and Bob goes with his master when ever there is a fire. He is so gentle and every body loves him. He is not snappy and snarly, but attends quietly to his own business, and lets other dogs alone. He is very intelligent, and seems to know quite as much as a man. He is always faithful, and whoever else is absent from a fire, Bob is not. Many years ago he took upon himself a certain duty, and a very important one it is too; and that duty he never neglects. He knows the bells of London, and what they mean when they ring. Bob has his place in the front of the engine while it remains in the engine-house. The bells may chime, they may ring one or many very furiously, they may open their brazen throats ever so loud, and clang away in concert all day long; but Bob will sleep on his mat at the door of the engine-house undisturbed.

Bob knows the fire-alarm as well as his master. At the first sound of the bell, Bob is up and wide awake, tearing around the engine-house as if he was mad, waking up everybody, anxious to impress everybody with the importance of the occasion, and in a great hurry to be off. He keeps in advance of the engine to clear the track; he seems to know exactly where the fire is, and never makes a mistake in the direction in which he runs. He halts at the right place, and is ready to obey orders.

At the fire Bob addresses himself to the work in which he has been engaged many years. He has taken upon himself to ascertain whether in a burning building there are any little folks that can't get out. Many of the buildings in London are very high. Long ladders are brought and put upon the burning building, and fire-men run up amid smoke and flame to rescue any person who can't get out. Bob keeps his eye on the ladder. The moment it is placed on the building, up he rushes in advance of every-body else; no matter how black the smoke is nor how hot the flames are, he dashes through the window if it is open, and through the glass if it isn't, barking all the while at a furious rate, telling all in the building that help is at hand. No squirrel can run up a ladder quicker than Bob. If the doors are shut so that Bob can't get in, and the little children are fast asleep, and know nothing of their danger and can't hear the alarm, this sagacious little creature knows where the little folks are. He will take his stand at the door, and will bark and scratch and whine and cry till somebody comes to open the door and save the inmates.

One day Bob went with his master to a fire. After searching the house all over, the firemen went down the ladder, but the dog was not to be seen. His master whistled for him, but he would not come. Bob came to the window after a while, gave a sharp bark, and ran back into the flames. The firemen said, "Bob is crazy; there is nobody in the house." But his master said: "Bob don't think so. There is somebody in the house, and he knows it." So the brave fireman rushed



up the ladder, because he knew Bob never deceived him, and was soon lost sight of. The fire was hot and smoke thick. Bob heard his master coming, and kept on barking till his master reached him. Oh, how glad he was to see him! He yelped with delight. He seemed to say, "Open the door! Do open the door quick!" The door was burst open, and in the room was found a little girl crying with all her might, who, but for the fireman's dog, would have been burned to death.

After a fire had been put out, Bob's master ordered the ladder to be taken down. The fire was confined to one building. There was nothing to be done but to let the building fall. So the men were preparing to remove the ladder when Bob gave a sharp bark, as if an idea had just struck him. He rushed up the ladder and disappeared among the flames. He was gone but a minute. He made his appearance at the window holding in his mouth a little cat whom he had rescued. Bob saw her when he was hunting after children. He no doubt told pussy that she must wait until the little boys and girls were rescued, and then he would come after her. It is quite certain that Bob forgot his promise; the order to remove the ladder reminded him of it. He scampered off with all his might to make amends for his neglect. A moment later, and pussy would have been burned to death. He actually exposed his own life to save that of a cat. He dropped her down in a safe place, and came down the ladder himself with



all the dignity of one who has done a good deed. When the people saw Bob coming down the ladder, they all shouted, "Bravo, Bob! Well done, fine fellow!"

Bob is a spirited fellow, and knows how to romp and have a good time as well as how to work. When he works he works, and when he plays he plays. He is not a dull, stupid fellow because he is useful. He is very funny and entertaining, and the firemen have rousing good times with Bob when there is no work to be done. Bob will sit on his hind-legs and go through all the motions of working a fire-engine, putting up the ladder and putting out the flames.

I wonder how many little boys and girls that read this story are as ready to learn, are as obedient, as faithful, as unselfish and as useful as this fireman's little dog. He did not always know the way up a ladder; he was not always ready to rush into a burning building and rescue little children. We must do good to others if we would be loved, and be faithful if we would be trusted.

Bob wears a silver collar on which are engraved these lines:

Stop me not,
But onward let me jog;
For I am Bob,
The London fireman's dog.

If every father remembered his own thoughts and inclinations when he was a boy, and every son remembered what he expected from his father, when he himself was in a state of dependency, this reflection alone would keep fathers from being rigid, and sons dissolute.

Sorrow shows us truth as the night brings out stars.

A SCOTTISH TRADITION-
ARY STORY

GRIZEL COCHRANE.

(Concluded)

THERE was in such language from a stripling something so surprising, that the man looked on Miss Cochrane for an instant in silent and unfeigned amazement. "If," said he, as soon as he found his tongue, "you mean, my young master, to make yourself merry at my expense, you are welcome. I am no sour churl to take offense at the idle words of a foolish boy. But if," he said taking one of his pistols from the holster, and turning its muzzle towards her, "you are mad enough to harbor one serious thought of such a matter, I am ready for you. But, methinks, my lad, you seem at an age when robbing a garden or an old woman's fruit-stall would befit you better, if you must turn thief, than taking his majesty's mails from a stout man such as I am upon his highway. Be thankful, however, that you have met with one who will not shed blood if he can help it, and sheer off before you provoke me to fire."

"Nay," said his young antagonist, "I am not fonder of bloodshed than you are, but if you will not be persuaded, what can I do? For I have told you a truth—that *mail I must and will have*. So now choose," she continued as she drew one of the small pistols from under her cloak, and deliberately cocking it, presented it in his face.

"Nay, then, your blood be on your own head," said the fellow, as he raised his hand and fired his pistol, which, however, only flashed in the pan. Dashing the weapon to the ground, he lost not a moment in pulling out the other, which he also aimed at his assailant, and fired with the same result. In a transport of rage and disappointment, the man sprang from his horse, and made an attempt to seize her; but, by an adroit use of her part, he eluded his grasp, and placed herself out of his reach. Meanwhile, his horse had moved forward some yards, and to see and seize the advantage presented by this circumstance was one and the same to the heroic girl, who, darting toward it, caught the bridle, and having led her prize off about a hundred yards, stopped while she called to the thunderstruck postman to remind him of her advice about the wood. She then put both horses to their speed, and on turning to look at the man she had robbed, had the pleasure of perceiving that her mysterious threat had taken effect, and he was now pursuing his way back to Belford.

Miss Cochrane speedily entered the wood to which she had alluded, and tying the strange horse to a tree, out of all observation from the road, proceeded to unfasten the straps of the mail. By means of a sharp pen-knife, which set at defiance the appended locks, she was soon mistress of the contents, and with an eager hand broke open the government dispatches, which were unerringly pointed out to her by their address to the Council of Edinburgh, and their imposing weight and broad seals of office. Here she found not only the fatal warrant of her father's death, but also many other sentences inflicting different degrees of punishment on various delinquents. These however, it may readily be supposed, she did not then stop to examine, she contented herself by tearing them into small fragments, and placing them carefully in her bosom.

The interpid girl now mounted her steed, and rode off leaving all the private papers where she had found them, imagining (what eventually proved the case) that they would be discovered ere long, from the hints she had thrown out about the wood

and thus reach their places of proper destination. She now made all haste to reach the cottage of her nurse, where having not only committed to the flames the fragments of the dreaded warrant, but also the other obnoxious papers, she quickly resumed her female garments, and was again, after this manly and daring action, the simple and unassuming Miss Grizel Cochrane. Leaving the cloak and pistols behind her, to be concealed by the nurse, she again mounted her horse, and directed her flight toward Edinburgh, and, by avoiding as much as possible the high-road, and resting at sequestered cottages, as she had done before, and that only twice for a couple of hours each time, she reached town early in the morning of the next day.

It must now suffice to say, that the time gained by the heroic act related above was productive of the end for which it was undertaken, and that Sir John Cochrane was pardoned, at the instigation of the king's favorite counselor, who interceded for him in consequence of receiving a bribe of five thousand pounds from the Earl of Dundonald. Of the feelings which on the occasion filled the heart of his courageous and devoted daughter, we cannot speak in adequate terms; and it is perhaps best, at any rate, to leave them to the imagination of the reader. The state of the times was not such for several years as to make it prudent that her adventure should be publicly known; but after the Revolution, when the country was at length relieved from persecution and danger, and every man was at liberty to speak of the trials he had undergone, and the expedients by which he had mastered them, her heroism was neither unknown nor unapproved. Miss Cochrane afterwards married Mr. Ker, of Morriston, in the county of Berwick; and there can be little doubt that she proved equally affectionate and amiable as a wife, as she had already been dutiful and devoted as a daughter.—*Chambers' Miscellany*.

THE ART OF COINING.

BY R. J. FILCE, KAYSVILLE.

(Concluded.)

AFTER the polishing comes the stamping process, which of necessity has to be done singly, or one only coined at a time, consequently a large number of strong, heavy and very large presses had to be used, although a wonderful improvement has been made in them of late years. In my boyhood days the presses used were very high, large, dangerous and ugly, and created such a terrible noise that no person engaged in this department attempted to speak to his fellow workmen, but when communication was important it was understood by signs. The noise was occasioned by the swinging to and fro of heavy dampers or blocks of iron attached to the screw of the press, at the end of a long iron crank or arm, to prevent the screw from allowing the die to rise too high or fall too low; otherwise it would crush the gold blank into a shapeless mass. So terribly dangerous were those presses that numbers of persons were instantly killed by the heavy "dampers" coming in contact with their heads.

Now, presses are used that are entirely noiseless, beautiful in appearance, and quicker in motion; and there is no danger whatever of the persons attending them being in the least degree subject to injury. The old-fashioned presses used to stamp the impression on the coin by means of a heavy blow; the improved plan is to put a rapid pressure on by means of a mechanical knuckle, thus avoiding all noise.

When the coin is thus prepared, I think I may safely venture to assert that it is as pretty a sight as a person can well imagine, to see these handsome, shining gold coins thrown from the presses at the rate of one hundred and seventy per minute.

They are now ready for the counting process, which is done by means of a rotary table with as many receptacles the size of the coin in as you wish pieces of coin counted; thus, if you desire to have them wrapped in packets containing sixty pieces, you place in the machine a plate with sixty receptacles; if you wish one hundred counted, just change your plate for one containing one hundred receptacles; and, the plate being scraped on the upper surface as it revolves by a fixed knife or scraper, the receptacles are all filled in one second of time, and at the end of one revolution a spring jerks the whole of the contents into a hopper, or box prepared for their reception. Under this hopper is a tube, down which the coin descends, and is, by its own revolution, rolled in a paper, and deposited, nicely wrapped up and accurately counted, ready to be weighed in bulk and sent back to the bank.

It will perhaps be well to make a few remarks on the necessity for searching the pockets of the employes of a mint. Where so much wealth is entrusted to their care, it is thought by some persons that it must of course be necessary to search them all before leaving, or at least to compel them to exchange their clothing, to prevent them from taking any of the precious metal away with them. The principle worked upon is this: first, the employes are all gentlemen, and hold themselves above any petty larceny; secondly, should a person be dishonestly actuated and wish to purloin a little gold, it would be an utter impossibility to get away with it; and so great are the precautions taken to prevent dishonesty, that it would be folly in the extreme to attempt it. In the first place, the walls by which the building is surrounded are very high and thick, and guarded on both sides by soldiers and police. Again, the floor is constructed of stone and iron, so neatly jointed and fitted together that not one particle of gold can escape notice. There are also iron gratings to stand upon, to prevent the necessity of treading upon the gold dust that is bound to fall around during the various processes. Furthermore, a great amount of means is annually expended in purchasing and keeping in repair a number of large weights and scales, many of which have beams that cost at least one thousand pounds, or five thousand dollars, each, being made so sensitive and accurate that they will turn lively with one grain more than the balance. Can our readers understand how much, or rather how little one grain is? It is the four hundred and eightieth part of an ounce. Very little, indeed, for a pair of large scales to turn with! Now, the metal is all securely locked up at night, in rooms about twenty feet square inside, quite burglar-proof, and unlocked again in the morning. A government officer, whose business it is to weigh out and book a specified quantity of gold, say ten thousand pounds, exactly to a grain, in its raw state, if he does not receive ten thousand pounds back again (for gold does not waste any by working, neither in annealing nor melting) in the evening, he prevents anyone from leaving until he does get it; it cannot be lost, it is all in the place, and must be found. How much can have been stolen, and where is the necessity for searching the person or exchanging the clothes? As a general thing, however, so much confidence is reposed in the employes, that frequently they have the weighing, the locking up and the unlocking to do themselves, and take as much pride and precaution about it as if it was their own metal.

BIRDS.

(Continued.)

THE Crane is found in various parts of the continent of Europe, migrating from place to place, and flying in great flocks at a great elevation in the air.

They continue their aerial journeys for great distances, and seldom descend but for the purpose of feeding.

The voice of the crane is loud, resonant and trumpet-like, and has a singular effect when heard from the great elevation at which the bird prefers to fly.

The Crane is also found on this continent and is met with in this Territory. Its habits are like those of the European variety described above. The Sand-Hill or Brown Crane, the *Grus Canadensis* of naturalists, has been seen here in immense flocks in the marshes of our lakes, as also the great blue heron, which belongs to the same order of wading birds, and is frequently called the "blue crane." Captain Stansbury



THE CRANE.

enumerates the heron among the birds observed by him around the various islands of the Great Salt Lake in 1849, at which time that region was swarming with pelicans, cormorants, herons, gulls and many other kinds of water fowls.

In the structure of the Crane we see now well it is adapted to the circumstances by which it is surrounded; it can seek for its food with facility in shallow water, and can move with great rapidity from place to place. In its mode of nest-building in this country it imitates the habit of the bird represented in the engraving; it seeks for the tall brush on the highest and most open ground, where it can see the approach of danger. But the Indian knows its habits, and watches for the opportunity to seize the young birds, which are often raised from the nest and used for food.

(To be Continued.)

HE who is a humil of the poor in the presence of the rich, and of the unknown in the presence of the famed, may be a base enemy, but never a faithful friend.

Questions and Answers ON THE BOOK OF MORMON.

REIGN OF THE JUDGES.

LESSON LXXXVII.

Q.—Did Lehonti surround the army of the king as Amalickiah had proposed?

A.—Yes; and when the king's troops were surrounded they asked Amalickiah to surrender them up.

Q.—Did Amalickiah surrender the forces of the king to Lehonti?

A.—Yes, it being the very thing he desired to do.

Q.—What custom is mentioned as existing in those days?

A.—When a chief leader dies the second leader was appointed to take his place.

Q.—Knowing this what did Amalickiah do?

A.—He caused poison to be administered to Lehonti.

Q.—When he was dead who took command?

A.—The armies appointed Amalickiah to the office of chief leader.

Q.—When this was done what did he do?

A.—He marched with his armies to the chief city of the land.

Q.—What did the king do?

A.—Thinking Amalickiah had gathered this army to obey his commands, he and his guards went out to meet him.

Q.—What did Amalickiah do?

A.—He sent forward his servants to meet the king?

Q.—How did they act on meeting the king?

A.—They fell to the earth.

Q.—When the king went to raise them from the ground, according to custom, what did the first servant do?

A.—He stabbed the king to the heart.

Q.—When the servants of the king saw this, what did they do?

A.—They fled into the city.

Q.—What cry did the servants of Amalickiah then raise?

A.—They accused the servants of the king of this crime.

Q.—What did the armies do?

A.—They approached the place where the king lay.

Q.—Assuming anger, what did Amalickiah do?

A.—He exhorted all who loved the king to pursue his murderers.

Q.—What was the result of this exhortation?

A.—Many started in pursuit of the king's supposed murderers.

Q.—When the servants saw an army following them what did they do?

A.—They fled into the wilderness, and finally joined the people of Ammon.

Q.—What did Amalickiah do the next day?

A.—He entered the city with his armies.

Q.—When the queen heard of his entrance into the city, what did she do?

A.—She sent to him, asking him to come to her, and to bring witnesses to testify concerning the king's murder.

Q.—Did he do as the queen had requested?

A.—Yes, taking among others the very man who had stabbed the king.

Q.—When they had given their testimony, calling the king's own servants the murderers, how did the queen feel?

A.—She was satisfied of the guilt of the persons who had fled.

Q.—What did Amalickiah do next?

A.—He married the queen, thus becoming the acknowledged king.

Q.—Over what people did he rule?

A.—Over all the dissenters of the Nephites and all the Lamanites.

Q.—How did these dissenters feel after they left the Nephites?

A.—They were more wicked and hardened in their hearts than the Lamanites.

Questions and Answers ON THE BIBLE.

FIRST BOOK OF SAMUEL.

LESSON LXXXVII.

Q.—What then happened in Shiloh?

A.—The Lord appeared again, and revealed himself to Samuel and gave his word.

Q.—By whom were the Israelites overcome at Eben-ezer?

A.—By the Philistines.

Q.—How many of the Israelites were slain?

A.—Four thousand.

Q.—What did they then do?

A.—They took the ark of the Lord into the camp?

Q.—Who were with the ark?

A.—The two sons of Eli.

Q.—What effect did this have on the Philistines?

A.—They were afraid, and roused themselves to fight with greater energy.

Q.—What was the result?

A.—“There fell of Israel thirty thousand footmen.”

Q.—What besides?

A.—“And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas were slain.”

Q.—What happened to Eli when he heard the tidings?

A.—He fell from his seat and broke his neck.

Q.—How old was Eli when he died?

A.—Ninety-eight years.

Q.—How long did he judge Israel?

A.—Forty years.

Q.—What name did his daughter-in-law Phinehas' wife give her son before she died?

A.—Ichabod.

Q.—What did she say when giving the name?

A.—“The glory is departed from Israel; for the ark of God is taken.”

Q.—To what place did the Philistines carry the ark of God?

A.—Unto Ashdod.

Q.—Into what house did they place the ark?

A.—The house of Dagon.

Q.—Who was Dagon?

A.—The god of the Philistines.

Q.—What did the people of Ashdod find early on the morrow?

A.—“Dagon was fallen upon his face to the earth before the ark of the Lord.”

Q.—What did they then do?

A.—“They took Dagon and set him in his place again.”

Q.—What did they discover the next morning?

A.—Dagon had fallen again, his head and limbs severed, only the stump remaining.

Q.—What happened to the people of Ashdod themselves?

A.—The hand of the Lord was heavy upon them and he destroyed them.

Q.—What did the men of Ashdod say when they saw these things?

A.—“The ark of the God of Israel shall not abide with us; for his hand is sore upon us and upon Dagon our god.”

Q.—What did the lords of the Philistines then do with the ark?

A.—They carried it unto Gath.

Q.—What was the result?

A.—“The hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great.”

Q.—What was then done with the ark of God?

A.—They sent it to Ekron.

Q.—What was the cry of the Ekronites?

A.—“They have brought about the ark of the God of Israel to us, to slay us and our people.”

PRIDE AMONG ANIMALS.

PRIDE, or self-esteem, is developed as fully in many animals as it can be in the proudest of the human race. This is shown most conspicuously in animals which herd together. There is always one leader at the head, who will not suffer any move to be made without his permission, and who resents the slightest interference with his authority. Especially is this the case with the deer tribe, the horses and the oxen. Even when these latter animals are domesticated and the habits of their wild life are materially changed, the feeling of pride exists to the fullest extent.

I have often amused myself by watching the inhabitants of a farm-yard, and seeing how the cows have their laws of precedence and etiquette as clearly defined as those of any European court. Every cow knows her own place and keeps it; she will not condescend to take a lower, and would not be allowed to take a higher. When a newly-bought calf is first introduced to the farm-yard it is treated just like a new boy at school. The previous inhabitants of the yard come and inspect it contemptuously, they decline its society, they crowd it away from the hay-racks, and a new-comer in a farm-yard has about as much chance of approaching the rack at feeding-time as a new boy has of getting near the fire on a cold winter day.

However, as time goes on, the young calf increases in growth, and is allowed to mix with her companions on tolerably equal terms. Then, if a younger animal than herself be admitted, it is amusing to see with what gratification she bullies the new-comer, and how much higher she seems to rank in her own estimation when she is no longer the junior. Should the fates be propitious, she arrives at the dignity of being senior cow, and never fails to assert that dignity on every occasion. When the cattle are taken out of the yard to their pastures in the morning, and when they return to it in the evening, she will not allow any except herself to take the lead. I have heard of one instance where the man in charge of the cows would not allow the "ganger," as the head cow is often called, to go out first. The result was that she refused to go out at all; and, in order to get her out of the yard, the man had to drive all the other cows back again, so that she might take her proper place at their head.

In great portions of this country we make little use of the mule, and its real disposition is not generally known. Those, however, who have been forced into long companionship with this animal have always observed some very curious traits of character in it. Judging from popular ideas respecting the mule, we might think that the animal had no pride in its composition; whereas it is in reality a very proud animal, and fond of good society, as is shown by the following extract from Froebel's "Seven Years in Central America:"

"From drivers and muleteers we may pass to mules, which are in many respects far more interesting than the former, and whose natural disposition is an attractive subject to the observer of nature.

"One of the most striking characteristics of the mule is his aversion to the ass, and the pride which he takes in his relationship to the horse, which instincts are met with obtrusiveness in the ass and by indifference in the horse. If an ass at any time, urged by the vanity peculiar to its race as related to the mule, happens to fall in with a drove of mules, he will, in all probability, be kicked and lamed by his proud relations. A horse, on the contrary, takes a distinguished position in a drove of mules. The latter crowd around him and follow his

movements, exhibiting a violent jealousy, each striving to stand nearest to their distinguished relative.

"This instinct is employed to keep together a drove of mules on a journey or at pasture, by putting a mare to the drove, with a bell round her neck, and called the 'bell mare;' by the Mexicans, 'Layegua Madre,' i. e., the mother-mare. This animal is led day and night by a cord, and the whole drove is thus kept under control and will not leave their queen. It is, therefore, very difficult to separate the drove. The man who leads the mare is instructed in case of an attack from the Indians to leap instantly upon the back of this animal and take refuge in the wagon encampment, whither the drove is sure to follow him.

"Even if the Indians succeed in separating any mules from the drove they find it difficult to carry them off. The animals incessantly attempt to turn back and the travelers are thus enabled to overtake the robbers and recover the stolen animals. The Indians, in consequence, use every means to get possession of the mare, and if they succeed in this the whole drove is lost to the owners. If several horses are in a drove of mules the danger is that the latter become dispersed; and this is the reason that, in these journeys, saddle-horses are not allowed to go loose, but are led by a cord."

It is rather curious to trace among the lower animals a feeling which bears a very close resemblance to pride of birth among mankind. Pride shows itself in many ways, both in men and animals. Here we have pride of rank and love of precedence among cows, and pride of ancestry among mules. Sometimes pride takes the form of sensitiveness to ridicule. There is nothing so galling to a proud man as to feel himself the object of ridicule, and precisely the same trait of character, is to be found in many animals. As may be expected, this form of pride is mostly developed in the domesticated animals; or perhaps it is in those that we have most opportunities of observing it.

My cat, "Pret," for example, was peculiarly sensitive to anything approaching ridicule. He was quite conscious if we spoke of him in a disparaging manner, and testified his disapprobation after his own manner. But to laugh at him was an insult which he could not brook, and, if we continued to do so he would arch his tail, hold himself very stiff indeed, and march slowly out of the room. How sensitive all high-bred dogs are to ridicule is so well known that we need not occupy space by citing examples.

The Siamese ape, "Ungka," a part of whose history has already been given in connection with the subject of humor, possessed a keen sense of ridicule. The animal was exceedingly tame, and at meal times always came to take his share, a corner of the table being appropriated to his use. "When, from any of his ludicrous actions at table, we all burst out in loud laughter, he would vent his indignation at being made the object of ridicule by uttering his peculiar, hollow, barking noise, at the same time inflating the airsac, and regarding the persons laughing with a most serious look until they had ceased, when he would quietly resume his dinner."

Pride in personal appearance, or vanity, is often to be seen among the lower animals, more especially among those birds who are notable for bright or abundant plumage.—*Harper's Weekly*.

BEAUTY soon decays, but virtue and talents remain with us, and improve with the progress of time.

It is less pain to learn in youth than to be ignorant in age.

ADVICE ABOUT GIRLS.

WE find the following excellent advice in a little paper called *Good Cheer*, in answer to the question, "What shall we do with our girls?"—

- "Teach them self-reliance.
- "Teach them to make bread.
- "Teach them to make shirts.
- "Teach them to foot up store bill.
- "Teach them not to wear false hair.
- "Teach them to wear thick, warm shoes.
- "Bring them up in the way they should go.
- "Teach them how to wash and iron clothes.
- "Teach them how to make their own dresses.
- "Teach them that a dollar is only a hundred cents.
- "Teach them to cook a good meal of victuals.
- "Teach them how to darn stockings and sew on buttons.
- "Teach them every day, dry, hard, practical common sense.
- "Teach them to say 'No,' and mean it; or 'Yes,' and stick to it.
- "Teach them to wear calico dresses, and do it like queens.
- "Give them a good, substantial common-school education.
- "Teach them that a good ro-y romp is worth fifty consumptives.
- "Teach them to regard the morals and not the money of their beaux.
- "Teach them the mysteries of the kitchen, the dining-room, and the parlor.
- "Teach them that the more one lives within his income, the more he will save.
- "Teach them to have nothing to do with intemperate and dissolute young men.
- "Teach them the further one lives beyond his income the nearer he gets to the poor house.
- "Teach them that a good, steady mechanic without a cent, is worth a dozen loafers in broadcloth.
- "Teach them the accomplishments, music, painting, drawing, if you have the time and money to do it with.
- "Teach them that God made them in his own image, and no amount of tight lacing will improve the model.
- "Rely upon it that upon your teaching depends in a great measure the weal or woe of their after life."

VERBAL VICES.

INDULGENCE in verbal vices soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act, he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves in sensuality, crime and perdition. Bad language easily runs into bad deeds. Select any iniquity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who relishes it, and I need not tell how soon your sense will lower down to its level. Becoming intimate with it you lose your horror of it. To be too much with bad men and in bad places, is not only unwholesome to a man's morality, but unfavorable to his faith and trust in God. It is not every man who could live as Lot did in Sodom, and then be fit to go out of it under God's convoy. This obvious principle of itself, furnishes a reason not only for watching the tongue, but for keeping ourselves as much as possible out of the company of bad associates.—

THE DUCKS.

- One little black duck,
- One little gray,
- Six little white ducks,
- Running out to play;
- One white lady duck, motherly and trim,
- Eight little baby ducks bound for a swim.
- One little white duck
- Running from the water,
- One very fat duck—
- Pretty little daughter:
- One very grave duck, swimming off alone,
- One little white duck standing on a stone.
- One little white duck,
- Holding up its wings,
- One little bobbing duck,
- Making water-rings;
- One little black duck turning round its head.
- One big black duck—see, he's gone to bed.
- One little white duck,
- Walking by its mother;
- Look among the water-reeds,
- Maybe there's another.
- Not another anywhere? surely you are blind;
- Push away the grass, dear, ducks are hard to find.
- But I think my wee duck
- Is the nicest duck of all,
- He hasn't any feathers,
- And his mouth is sweet and small;
- He runs with a light step and jumps upon my knee,
- And though he cannot swim, he is very dear to me.
- One little lady duck, motherly and trim,
- Eight little baby-ducks bound for a swim;
- One lazy black duck, taking quite a nap;
- One precious little duck, here on mother's lap.

ENIGMA.

BY CHAS. REYNOLDS.

I'm composed of five letters, and yet 'tis quite true
 You only leave one, if you take away two.
 Just read me again, and then you may find
 If you take away one, you will leave two behind.

My whole is a sound, so dismal and drear,
 Also an insect that flies in the air;
 I'm idle by nature; all labor I shirk,
 And live on the bounty of those who will work.

We should not be too much moved by reproaches; for if they be true, we should amend; and if not, they are of no consequence.

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